DOCUMENT RESUME

ED 096 603 CG 400 107

AUTHOR	Knowles, Richard T.; To, Cho-Yee
TITLE	An Experimentalist Approach to Counseling.
INSTITUTION	ERIC Clearinghouse on Counseling and Personnel Services, Ann Arbor, Mich.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C.
BUREAU NO	BR-6-2487
PUB DATE	Jun 74
CONTRACT	OEC-3-6-002487-1579(010)
NOTE	76p.
AVAILABLE FROM	Impact Publications, School of Education, University of Michigan, Ann Arbor, Michigan 48104 (HC-$3.00)
EDRS PRICE	MF-$0.75 HC-$4.20 PLUS POSTAGE
DESCRIPTORS	Counselor Functions; *Counselor Role; Counselors; *Historical Reviews; *Human Development; *Philosophy; State of the Art Reviews

ABSTRACT

This manuscript projects from John Dewey's basic philosophical themes to a conception of the role of the counselor in contemporary society. The publication serves as an impetus to readers to pursue their own introspective, analytical discourse in order to determine the "what" and "how" of guidance in an uncertain and changing world. (Author/PC)

ED 096603

An Experimentalist Approach To Counseling

by

Richard T. Knowles

and

Cho-Yee To

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

The University of Michigan
Ann Arbor, Michigan
June, 1974

CG 400 107

CG 400 107

Foreword

This manuscript represents a departure from the usual document published by ERIC/CAPS. Unlike many of our publications, which tap the extensive ERIC data base, this paper touches more on the philosophical--the seminal wellsprings of guidance traceable to John Dewey's influence. The authors project from Dewey's basic philosophical themes what they conceive to be the role of the counselor in contemporary society.

We offer this publication to our readers as an impetus to them to pursue their own introspective, analytical discourse on the philosophical antecedents of counseling and guidance. Out of such discussions can come the perspective and wisdom needed to determine the "what" and "how" of guidance in an uncertain and rapidly changing world. If our readers engage in such discussions, it is likely that they will deepen their understanding of universal issues and strengthen and clarify their own philosophical stances.

Thus, we encourage you to stimulate your own thinking by eavesdropping as two professionals wrestle with some provocative ideas.

Garry R. Walz, Director, ERIC/CAPS
(Educational Resources Information Center
for Counseling and Personnel Services)
The University of Michigan
June, 1974

Contents

Foreword page iv

An Introductory Note page 1

Part One: Theoretical Foundations

Chapter I. The Experimentalist View of Man page 3
Impulsion and impulses--habits--intelligence--comparison with other views of human nature--summary

Chapter II. The Cultivation of Intelligence page 14
The nature of reflective thinking--the five phases of the act of reflective thinking--prerequisites of reflective thinking--education for the cultivation of intelligence--implications for the counselor--comparison with the perspectives of other counseling approaches--summary

Chapter III. Democracy as the Social Ideal page 30
The study of democracy--the democratical ideal as distinct from political democracy--comparison with other theories--summary

Part Two: The Roles of the Counselor

Chapter IV. The Counselor as Social Investigator page 38
Investigation of the problems of school and society--the counselor as generalist --preparation for the social inquiry role --summary

Chapter V. The Counselor as Social Educator page 44
Social educator role dependent on social investigator role--promoting the democratic ideal--broad definitions of other social educator roles--group activities --summary

Chapter VI. The Counselor as Social Reformer page 56
Boundaries of the social reformer role --a model of the social reformer--summary

Concluding Remarks page 62

Notes page 63

Selected Bibliography
A. Works by John Dewey: (1) Books; (2) Articles & Essays page 67
B. Publications in Counseling page 70

An Introductory Note

The decade of the Sixties, for guidance and counseling as well as for American society in general, was oriented toward action and expansion and change was rapid. The emphasis was on doing, on social action, on implementation. This movement outward was accompanied by a growing need to question and define the assumptions behind this movement, to temper action with thought.

The decade of the Seventies promises to be one in which people will be searching for a source of stability in order to cope with the changes that have occurred and are still occurring. Having a toe-hold in history enables one to change and grow without becoming uprooted. This paper, the result of informal but serious discussions between two colleagues, is an attempt to deal with some of the underlying assumptions of guidance and counseling with the goal of stimulating discussion about them. Rather than attempting to trace all of the philosophical roots of guidance and counseling, the present study is concerned with spelling out some basic themes of one philosopher, John Dewey, and with projecting from these themes the role of the counselor.

Part One of this study deals with three basic themes of John Dewey's philosophy: the nature of man, the method of intelligence, and the democratic ideal. Part Two is a discussion of the roles of the counselor which stem from Dewey's treatment of these themes. Perhaps this preliminary

attempt to relate thought and action to the field of counseling will stimulate the reader to clarify, in more detail, the assumptions and roots of our field and to provide the kind of rootedness that enables people to be truly flexible in their actions.

Part One: Theoretical Foundations

Chapter I. The Experimentalist View of Man

Any theory of guidance and counseling is necessarily based upon certain premises concerning human nature, whether or not they are treated systematically in the literature of the theory.[1] Buford Stefflre considers assumptions regarding the nature of man as one of the five substantive elements of a counseling theory. If a counselor does not have a consistent view of human nature, his professional practice will become unavoidably fragmented, compartmentalized, and incoherent. If one does not have any idea at all about the nature of man, he simply cannot function as a counselor whose work is human-centered.

There are various premises about human nature; they are different, contrasting, and sometimes confusing. Consequently, some authors have developed broad frameworks within which such premises can be classified and evaluated. For instance, Donald H. Ford and Hugh B. Urban, in examining theories of psychotherapy, arrive at general concepts of man as "pilot" and as "robot."[2] The former concept purports that man has choice and is in control of his destiny, whereas the latter assumes that man is acted upon and is at the mercy of external forces. Gordon Allport develops a similar yet more inclusive framework for characterizing various premises of human nature. According to him, behavioristic theory views man as a reactive being; psychoanalytic theory views man as a reactive being in depth who is determined by unconscious factors; and existential theory views man as a

being in the process of becoming.[3] These premises of human nature have been adopted in varying degrees by counseling theorists and have become the cornerstones of modern counseling theories. The fact that there are a great variety of premises concerning human nature, theories of education in general, and counseling in particular, raises a number of serious questions about human nature and education. As the experimentalist and philosopher John Dewey put them:

> What is the real nature of man?
>
> Does the constitution of human nature show that certain educational approaches are more likely to be successful while others are doomed to failure?
>
> How far is human nature modifiable?
>
> How are heredity and environment related to one another?
>
> How great is the range of variations in human nature between individuals and between groups, and how fixed is this range?[4]

These are the questions that a professional counselor, confronted with contrasting theories and confusing human phenomena, would like to study. Sensible responses to these questions would certainly enable him to define his role, inquire into problems of man, and develop skills and techniques to help other human beings, old and young.

John Dewey himself studied the questions he had raised and answered them painstakingly and elaborately. It is surprising, however, that the ideas of Dewey, a man who has influenced American education tremendously, have not been studied systematically by counseling theorists, even though

these ideas permeate guidance and counseling. The purpose of this study is twofold. First, we shall explore Dewey's premises about the basic nature of man and the educational and social theories which are founded upon his theory of human nature. Second, we shall propose the general outlines of a counseling approach based upon Dewey's experimentalism.

Dewey's theory of human nature is quite different from the conventional philosophical ones. He suggests that most of the conventional theories should be rejected because of their overemphasis on one or another aspect of human nature. Some theories designate an original, native constitution with which a person is born; others describe human nature by positioning psychological powers in antithesis to the physical and social world; others see human nature as empty and formless and completely molded by external influences; and still others say that human nature can be known only through institutional products such as language, religion, law, the arts, and the state. Nor does Dewey agree with the views of absolute inheritance of unchanging traits or the unlimited plasticity of human nature.[5] According to him, these theories are unacceptable because they are based largely on one-sided views rather than on a scientific understanding of human beings. Even theories that appear to be scientific and purport to use scientific methods prove to be inadequate because their view of human nature is in error. Quite often they adopt narrow and biased interpretations of selected facts.

In order to understand human nature, Dewey suggests that we study

the interaction or transaction between man's native capacities and the social institutions within which man functions, rather than consider them separately. Organism and environment are correlative, and can be separated only in abstraction. Both aspects of man's existence operate in shaping the individual. In describing the interaction of organism and environment, Dewey emphasizes particularly the functions of impulse, habit and intelligence.

Impulsion and Impulse

Dewey sees the earliest life of a child as being composed of blind, indiscriminate, and undifferentiated impulsion. A flux of organic energies exists, and impulses become differentiated and demarcated into feelings of fear, love, anger, and so on.[6] A human being is born as a dependent being with potentialities, and he is born into an adult environment which provides channels through which his impulses function.[7] Without these channels, his activities would have no meaning. To think abstractly of the infant as a strictly biological organism is possible, but it is impossible to ignore the fact that the organism is a social being. Infants are dependent on adults for more than procreation and protection. Thus, native activities become impulses when the child learns from his elders the meanings and the consequences of certain activities. Since a baby is born into a family, his initial gestures take on the meanings that are accompanied by both the feelings and the aims of those who form part of his environment. "In short," Dewey says, "the meaning of native activities is not native; it is acquired."[8]

Impulses, therefore, are starting points for the assimilation of the knowledge and skills of more mature beings:

> They are tentacles sent out to gather that nutrition from customs which will in time render the infant capable of independent action. They are agencies for transfer of existing social power into personal ability; they are means of reconstructive growth.[9]

If impulses are guided and stimulated in positive ways, they can become the touchstone of creativity, which consists of the breaking down of old habits and the forming of new ones. Otherwise, impulses may develop into destructive activities. Therefore, the counselor must understand a person's acquired impulses in order to be of assistance to him in the growth process.

Habits

From the interaction between the native activities of an individual and his environment, impulses acquire their meaning and habits are gradually nurtured and acquired.[10] Dewey defines habits as:

> . . . that kind of human activity which is influenced by prior activity and in that sense acquired; which contains within itself a certain ordering or systematization of minor elements of action; which is projective, dynamic in quality, ready for overt manifestation; and which is operative in some subdued, subordinate form even when not obviously dominating activity.[11]

Thus, habits are tendencies to action which somehow direct and project human behavior. Since they direct, they are <u>will</u>; since they are projective, and determine what we regard as significant or trivial, they are the <u>self</u>: "They rule our thoughts, determining which shall appear and be strong and which shall pass from light into obscurity."[12]

Habits are patterns of conduct which constitute the individual and which develop and manifest themselves in his activities. They are persistent and extend into new situations in the individual's life. Their continued operation forms the character or personality of the individual.[13] Conversely, character is an interpretation of all an individual's habits.

According to Dewey, habits may manifest themselves in different forms. A habit is an ability, formed through past experience.[14] It may be conservative or progressive; it may be an ability that is limited to the repetition of past acts adapted to past conditions, or an ability that is available for new emergencies. In other words, man can acquire the habit of seeking new solutions to new problems as easily as he follows the habit of attempting to solve new problems in old ways. The latter habit will unavoidably lead to failure and frustration and is considered an undesirable, bad habit.

Bad habit suggests "an inherent tendency to action" and "a hold, a command over us."[15] A person with a bad habit does not simply fail to do the right things; he has a tendency to do the wrong things. Bad habits cannot be dismissed by a simple effort of the will. The notion that we can change a habit directly is an illusion. According to Dewey, we can only change it indirectly by modifying the objective conditions that cause and continue the habit, once we recognize and understand what they are.[16]

Intelligence

There is a two-fold relationship between habits and impulses. On the one hand, habits emerge from impulses as the organism interacts with its environment. On the other hand, habits serve as the outlet for impulses and thus refine them and reorganize them. Habits function as usual if the environment remains the same. However, if the environment changes to the extent that previous habits do not function satisfactorily, a problematic situation is created. In order to resolve the problem, the individual may use caprice, custom, tradition, or authority. But if the individual realizes that these are not effective and desirable means for problem-solving, he will modify his habits and develop a new mode of behavior to cope with the new situation. This is the emergence of the use of intelligence or reason.

Intelligence is a form of habit that regulates other habits. It is characterized by the flexibility to entertain various hypotheses as an attempt to solve a problem, and by the ability to foresee their possible consequences. It is a creative process rather than a routine mechanism.[17] Since it is a habit, intelligence is not inborn but acquired; and since it is acquired, it can be cultivated. The cultivation of the habit of intelligence is a main concern of Dewey's philosophy of education. He believes that intelligence is the most valuable habit for an individual since it enables him to understand and to deal with the problems of men in this precarious and changing world.[18]

The foregoing passages show that Dewey views man's nature as dynamic, flexible and plastic. Man is responsive to environmental influence. The way in which man realizes the capacities of his nature will be discussed later.

Comparison with Other Views of Human Nature

Earlier in this chapter, reference was made to Gordon Allport's framework for characterizing different theoretical assumptions about the nature of man. This framework provides an indication of the way in which the counselor perceives an individual. These images of man are basic to any counseling theory; they permeate other aspects of the theory as well. A more detailed examination of these images of man permits an overview of counseling theories as well as a comparison with John Dewey's theory. Allport classifies various views of man into three general categories. He writes:

> 1. Man seen as a reactive being. Under this rubric I would include outlooks known as naturalism, positivism, behaviorism, operationism, physicalism. These are also sometimes called--mistakenly, I think--scientific psychology.
>
> 2. Man seen as a reactive being in depth. Here I include what is variously called psychoanalysis, psychodynamics, depth psychology.
>
> 3. Man seen as a being-in-the-process-of-becoming. Label co[illegible]ecent trends known as holism, ortho-psycholo[illegible], personalistics, existential psychology.[19]

It seems that the experimentalist concept of man agrees more with the

third view than with the other two. An examination of Allport's discussion on these three views will facilitate a more meaningful comparison.

With reference to the behavioristic approach, Allport states:

> If we ask, "What does it mean to be a human being?" this school replies, "Man is one more creature of nature; his behavior, though complex, is predictable in principle. His present state is determined by his past state. A man's consciousness is unreliable and must be distrusted altogether. We seek the general laws of nature, not personal uniqueness. We study man, not men; objective reality, not subjective."[20]

Dewey would not oppose a truly scientific study of man. What he considers unacceptable is that the behavioristic view of man fails to see man as potentially active and intelligent. Under the influence of the current humanistic movement, many counselors would tend to agree with Dewey's interpretation of the nature of man. However, the emphases on efficiency and technological orientation, which are unique to the behavioristic approach, sometimes seem very tempting to professional counselors in the school, who may not accept the view that man is a reactive being. With their usually heavy counseling loads in school, counselors may be tempted to adopt the techniques developed by behavioristic theorists while trying to maintain their Deweyan belief that man can be and should be an active being. In order to do this, these counselors have to take an eclectic position in theory as well as in practice. Unfortunately, to be eclectic often creates inconsistency and confusion. Pragmatic philosopher Abraham Kaplan says:

> I do not think we escape the dilemma with an eclecticism which pretends to be better than all by making a concoction of the best from each. In my judgment, it

> is often the worst that is chosen, or at any rate it loses its worth when we set out to make a hash of it.[21]

It is important, then, to maintain consistency between the view of man and other aspects of a counseling theory.

With regard to the psychoanalytic view of human beings, Allport does not see much difference between it and the behaviorist view. "To Freud," Allport explains, "the person seems never to be truly proactive, seldom even active. Almost always he is seen as reactive to early fixation."[22] This description of Freud's view is most applicable to the orthodox Freudian approach, and, to a lesser extent, to some of the recent psychoanalytic approaches.

It is the third category described by Allport that echoes Dewey's theory of human nature. It is the point where the existentialist, client-centered, and trait-factor theorists in counseling share a major idea with the experimentalist. According to Allport, this third category recognizes "that man is more than a reactive being, more even than a reactive being in depth." If man "were comfortably fixed at these levels," Allport argues, "we could with confidence apply a uniform stencil in studying his nature."[23]

Summary

Assumptions about the nature of man are basic to a counseling theory. Dewey rejects conventional philosophical beliefs because they are one-sided and non-scientific. He suggests a scientific theory which emphasizes the

interaction between man's native endowment and his social and physical environments in the process of personality formation. He notes the place of impulse, habit, and intelligence within this process of interaction, and promotes the view that man's nature is dynamic, plastic and flexible. The experimentalist approach is most remote from those counseling theories which view man as a being in the process of becoming.

Chapter One was an attempt to throw some light on the question, "Who is the person?" from the experimentalist point of view. The following two chapters deal with the questions, "How does the person change or grow?" and, "What is the desirable direction of this change?"

Chapter II. The Cultivation of Intelligence

A counselor who subscribes to the experimentalist view of man (from here on referred to as an experimentalist counselor) would consider his major functions as an educator to be: to guide his students or clients; to avoid being inert and reactive; and to be an active, dynamic being. To achieve these goals, the experimentalist counselor must have an accurate knowledge of the nature of man; he must realize that the habit of intelligence is necessary for a person to become independent, thinking, and growing. The major task of his work as a counselor, therefore, is to help cultivate the habit of intelligence in his students. The habit of intelligence is the sine qua non that equips a person to live in a free and democratic society; it is indispensable for the growth of an individual and the progress of a society. In this chapter, we will discuss John Dewey's theory of intelligence in relation to education in general and counseling in particular.

According to Dewey, intelligence is acquired, not inborn. It is the habit of higher form. It is the habit of reflective thinking that regulates other habits, examines problems and generates ways to solve problems. An intelligent action, therefore, is the result of the capacity to appraise the possibilities of a certain situation and to act accordingly. In this sense, intelligence is practical and instrumental; it is a method for directing "the course of change."[24]

In his book How We Think,[25] Dewey explains why the method of

intelligence, or reflective thinking, is an educational aim in a democratic society. There are various ways of solving problems, for instance, to follow custom and routine, to escape, to appeal to authority, to use the trial-and-error approach, etc.; but they are non-effectual. Compared with these ways, the method of intelligence is definitely superior. First, reflective thinking requires conscious aims for action. It requires the liberation of man from the domination of impulsive and routine behavior, and enables him to direct his activities deliberately with foresight and to plan in order to obtain future objects.

Second, reflective thinking makes systematic preparations and inventions possible. The ability to think will lead man to develop and arrange symbols to remind him of possible consequences in advance and to suggest ways of securing or avoiding them. This marks the difference between a civilized man and a savage. With acquired intelligence, the civilized man learns to make instruments and to use them to locate, to study, and to solve his problems. Reflective thinking gives man added power and control.

Third, reflective thinking enriches things with meanings, for it "confers upon physical events and objects a very different status and value from those which they possess to a being that does not reflect."[26] Usually, man understands an object only superficially, only by its appearance. But, "an <u>object</u> is more than a mere <u>thing</u>; it is a thing having a

definite significance."[27] Only reflective thinking can help man obtain intellectual mastery over an object and consequently widen the range of meanings possessed by ordinary things.

The Nature of Reflective Thinking

But what is the nature of reflective thinking? According to Dewey, reflective thinking is a "chain." Everyone does think, but not everyone thinks reflectively. Reflective thinking involves:

> . . . not simply a sequence of ideas, but a con-sequence--a consecutive ordering in such a way that each determines the next as its proper outcome, while each outcome in turn leans back on, or refers to, its predecessors. The successive portions of a reflective thought grow out of one another and support one another.[28]

These different phases of thought, related like links in a chain, characterize reflective thinking.

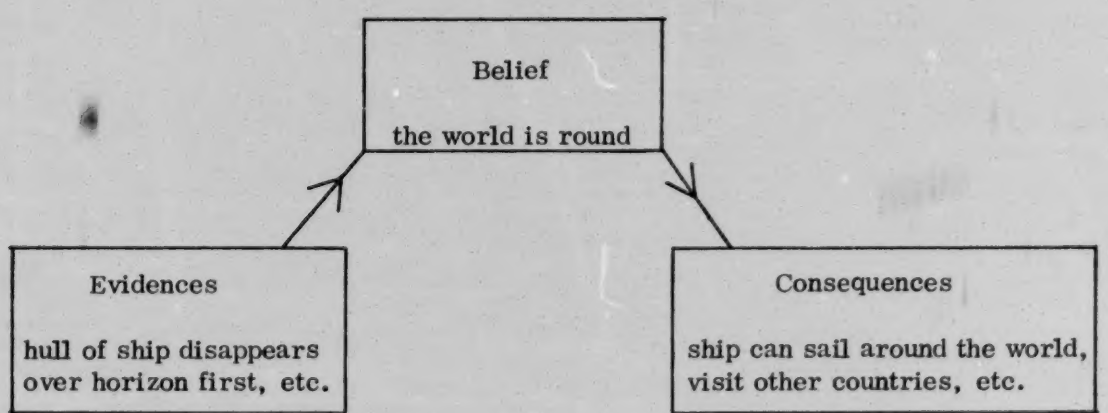
Reflective thinking always aims at a conclusion; hence it is practical and instrumental. The ordinary saying, "Think it out," contains this idea. "The phrase suggests an entanglement to be straightened out, something obscure to be cleared up through the application of thought."[29] Reflective thinking is purposeful. "There is a goal to be reached, and this end sets a task that controls the sequence of ideas."[30]

Another characteristic of reflective thinking is that it impels one to inquiry. Reflective thinking is a complete act of inquiry which emphasizes extensive study, purposeful observation, scientific experimentation, and

logical reasoning out of the conclusion. An intelligent thinker will not accept unhesitatingly the current traditional theory. He is apt to doubt and inquire:

> Active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends constitutes reflective thought.[31]

Reflection requires a "conscious and voluntary effort to establish belief upon a firm basis of evidence and rationality. Something is believed in (or disbelieved in)," Dewey continues, "not on its own direct account, but through something else which stands as witness, evidence, proof, voucher, warrant; this is, as ground of belief."[32] The following diagram will help to illustrate the point:[33]


Belief
the world is round
Evidences
hull of ship disappears over horizon first, etc.
Consequences
ship can sail around the world, visit other countries, etc.

The values of reflective thinking, or intelligence, distinguish not only a truly human life from mere animal existence but also a critical-minded person from a dullard. Critically-minded people are those who

invigorate a democratic society; for only when the people have learned how to think for themselves, to inquire, to use intelligence as a method, can the society be immune to superstitions, propaganda, and authoritarian doctrines. Since the experimentalist-counselor believes that educating is a fundamental method of social reform, cultivation of intelligence, or the habit of reflective thinking, must be one of the most important educational aims for him.

The Five Phases of the Act of Reflective Thinking

The complete act of reflective thinking can be divided into five phases. The first phase is the "indeterminate situation" or "problematic situation." There is a troubled, perplexed, uncertain, unsettled, disturbed and trying situation which evokes inquiry. This may be called the "antecedent conditions of inquiry."[34]

The second phase is the "institution of a problem" or "intellectualization." As has just been illustrated, the initial step of inquiry is that of qualifying a situation as problematic. However, this does not carry inquiry far; an exploratory act of thinking is needed. Thus, the indeterminate situation is transformed into a problem, a determinate problem that is "an object of inquiry that locates what the trouble is, and hence facilitates projection of methods and means of dealing with it."[35] This is an important step, for without a problem, "there is blind groping in the dark." Moreover, a problem must be clearly defined because to mistake "the problem involved

is to cause subsequent inquiry to be irrelevant or to go astray."[36]

The third phase is the "determination of a problem solution" or "hypothesis." The first step of this stage is to search out the "constituents of a given situation," for they "constitute the terms of the problem."[37] They must be taken account of in any relevant solution that is proposed. Then, some "suggestions" develop, and possible relevant solutions evolve from the determination of factual conditions which are discerned through observation. These ideas of the solution are anticipated consequences (forecasts) of "what will happen when certain operations are executed under and with respect to observed conditions."[38] Technically, they are called "hypotheses."

The fourth phase of the complete act of thought is "reasoning." It consists of projecting these possible solutions in the mind so as to consider the consequences each would likely lead to; the inquirer would think through what would happen if he adopted one or another plan of action. This is the stage of associating hypotheses and conjectured consequences in a purposeful and meaningful way. Dewey explains:

> An hypothesis, once suggested and entertained, is developed in relation to other conceptual structures until it receives a form in which it can instigate those conditions which have the maximum possible force in determining whether the hypothesis should be accepted or rejected. Or it may be that the experiment will indicate what modifications are required in the hypothesis so that it may be applicable; i.e., suited to interpret and organize the facts of the case.[39]

The fifth phase is the stage of "testing the hypothesis by action" in which the inquirer consults experience directly to see if conjectured consequences do, in fact, occur. Dewey remarks:

> When the problematic situation is such as to require extensive inquiries to effect its resolution, a series of interactions intervenes. Some observed facts point to an idea that stands for a possible solution. This idea evokes more observations. Some of the newly observed facts link up with those previously observed and are such as to rule out other observed things with respect to their evidential function. The new order of facts suggests a modified idea (or hypothesis) which occasions new observations whose result again determines a new order of facts, and so on until the existing order is both unified and complete. In the course of this serial process the ideas that represent possible solutions are tested or 'proved.'[40]

In this concluding phase of testing, experiment is required, that is, "conditions are deliberately arranged in accord with the requirements of an idea or hypothesis to see whether the results theoretically indicated by the idea actually occur."[41] If the experimental results agree with the theoretical results and if the experiment is the only way to produce the result, a conclusion can be induced. On the contrary, if verification does not follow, when consequences show failure to confirm instead of corroborating, modifications and revision should be introduced in the hypothesis. Failure, in this sense, is not merely failure. It is instructive, for a failure would indicate what further observations should be made.

In summary, the complete act of reflective thinking is a set of deliberative operations in which "problematic situations are disposed of

or settled." As has been discussed, this intelligent pattern of inquiry is experimental and practical. It is a conjoint process of analysis and synthesis, and an instrument of empirical origin. Although the method of intelligence is difficult to acquire, it is a learned phenomenon. Since Dewey believes that there is a necessity for intelligent direction in human activity, the problem of perfecting method and intelligence is of utmost importance in his philosophical enterprise.

Prerequisites of Reflective Thinking

Dewey indicates that man usually has a "tendency to believe that which is in harmony with desire," and "a desire to be in harmony with others."[42] These inclinations frequently lead man to prejudice and bias which are serious hindrances to the development of intelligence. It is therefore necessary to cultivate certain correct attitudes that are "favorable to the use of the best methods of inquiry and testing." Dewey explains:

> Because of the importance of attitudes, ability to train thought is not achieved merely by knowledge of the best forms of thought. Possession of this information is no guarantee for ability to think well. Moreover, there are no set exercises in correct thinking whose repeated performance will cause one to be a good thinker. The information and the exercises are both of value. But no individual realizes their value except as he is personally animated by certain dominant attitudes in his own character.[43]

In other words, merely knowing that the reflective method is the best one is not good enough; there must be the desire and will to use it.

According to Dewey, there are three basic attitudes that are to be cultivated if the education of thought is to be undertaken:

1. Open-mindedness. This attitude may be defined as freedom from prejudice and partisanship, as willingness to listen to and to entertain new ideas, and as the recognition of the possibility of error even in one's basic beliefs.
2. Whole-heartedness. This attitude is equally important in practical and moral affairs as well as in intellectual development. Devotion or commitment, other terms for the same attitude, gives an onward impetus to thinking.
3. Responsibility. Responsibility is a moral trait and also an intellectual resource. It is an attitude that is necessary to win the adequate support or desire for new ideas. Intellectual responsibility includes integrity, consistency, and harmony in belief.

These three attitudes provide a "readiness to think reflectively," a readiness that contrasts strongly with the disposition to pass judgment on the basis of mere custom, tradition, or prejudice--the disposition to shun the task of thinking.[44]

Education for the Cultivation of Intelligence

When the necessary attitudes are acquired, the cultivation of the

habit of thought may begin. The counselor, by working with classroom teachers and curriculum specialists, will design and unify processes of educative activities "in the degree in which they center in the production of good habit of thinking." The essentials of the training of thought are as follows:

> First, that a pupil have a genuine situation of experience--that there be a continuous activity in which he is interested for its own sake;
>
> Second, that a genuine problem develop within this situation as a stimulus of thought;
>
> Third, that he possess the information and make the observation needed to deal with it;
>
> Fourth, that suggested solutions occur to him which he shall be responsible for developing in an orderly way;
>
> Fifth, that he have opportunity and occasion to test his ideas by application, to make their meaning clear and to discover for himself their validity.[45]

In order to help the learner acquire the ability to think, the educator must understand the nature of thinking. He should also know how to utilize the native resources in the cultivation of thought, and how to provide desirable conditions for the undertaking.

Also, we realize that not only the child but also some adults need to acquire the habit of reflective thinking. Educators who are responsible for the crucial task of education of thought must themselves improve their own reflective thinking skill. Counselors, classroom teachers, educational

researchers and school administrators need to use this method of intelligence to study and understand students, to communicate with the society, to locate educational problems, to design and conduct experiments and investigations, to organize programs, to evaluate methods and accomplishments, to carry on their work intelligently and democratically, and to solve other professional problems in education.

Implications for the Counselor

The experimentalist counselor is basically optimistic in his view of human nature since he sees it as potential, modifiable, and educable. He views the child as one who is capable of change. The change, however, can be constructive or destructive. The potential of human beings for change is a necessary but not a sufficient condition for growth. It is within this context that the counselor sees his opportunity to contribute, by helping the child in his search for a desirable direction for change.

The counselor views impulse as the starting point for growth, but impulse is always considered within the social context that gives it meaning and direction. The social context includes the physical and cultural environments which provide the channels for impulses. For example, the society provides channels for the impulse to communicate with others through family living, peer groups, extra-curricular groups and others. Within this context the impulse to communicate is a natural one; it receives its meaning from the surrounding society.

Depending on the student's previous experience with the environment, habits are gradually formed which are then capable of being evaluated by the counselor in relation to a specific situation. The experimentalist counselor views the habits of the student as basic to the understanding of the student's pattern of conduct. He views habits as being influenced not solely by either heredity or society but by the interaction of the individual with his environment. The counselor does not analyze the student's personality traits and his environment and add them up for an understanding of his conduct; rather, he studies the interactive effects of both within a particular situation.

The student's habits also are self-perpetuating. Usually, if there is no external interruption and interference, the habit will continue under its own momentum. A habit, even a constructive one, can become too automatic and too inflexible. It may be useful for a period of time and then lose its effectiveness for coping with new conditions. In this case, the counselor helps the student learn how to adjust the habit according to the situation. Naturally, the counselor will also help the student change a bad habit.

The experimentalist counselor knows that habits cannot be changed directly by telling, advising, punishing, and so forth. Nor can they be changed by a simple effort of the will or by prolonged training of the will. Rather, habits are changed indirectly by modifying the external conditions that cause and continue the habit. Therefore, the counselor has to try to

modify the external conditions rather than attempt to deal with the habit directly. Also, the counselor needs to help the individual acquire a new and desirable habit to replace the old and undesirable one.

Of all the habits, the most desirable one to cultivate in the student is the habit of intelligence, which is the ability to solve problems systematically. When a habit is no longer appropriate to a situation, the student is faced with a problematic situation. Rationality is the method of problem-solving, and the general solution is to develop a habit that is above other habits, that harmonizes impulses. Instead of appealing to emotion, to bias, or to existing societal norms, the experimentalist counselor is committed to encouraging his client to use the scientific approach for the solution of problems. Equipped with intelligence, an individual can be self-directing. Most importantly, the counselor views intelligence as a habit that can be acquired and can guide the student in the process of growth. In this sense, the counselor functions as educator.

Comparison with the Perspectives of Other Counseling Approaches

Other counseling approaches offer different characterizations of the process of growth just as they offer different views of human nature. Obviously, it will not be possible to do justice to each of these approaches, but some light may be shed on the experimentalist approach by comparing it with these others. Each one views the growth process from a particular perspective, and it is these perspectives which are of interest to us here.

For purposes of comparison, we will examine the four theories listed by Stefflre as the major positions affecting the counselor's work: the client-centered, psychoanalytic, behavioral, and trait-factor approaches.

This comparative work has already been done to some extent by Patterson in his book, Theories of Counseling and Psychotherapy. Taking his cue from Bordin, who suggested a continuum from an "emphasis on an intellectual process of reasoning out the problem" to the "emphasis upon stimulating the client to further and deeper expression of his attitudes through such methods as accepting and clarifying responses," Patterson grouped counseling theories along this continuum as a general outline for his text.[46]

Patterson starts with rational approaches which, in their broadest interpretation, are similar to Dewey's approach to the growth process. He then places in order along the continuum learning theory approaches, psychoanalytic approaches, perceptual-phenomenological approaches, and finally, existential psychotherapy. Thus, trait-factor approaches, especially the one represented by E. G. Williamson, would seem to resemble most closely Dewey's experimentalist point-of-view. The next closest in terms of describing the growth process is the behavioral approach; next, the psychoanalytic; and, finally, the client-centered approach. So, the approach represented by E. G. Williamson seems to be the only one consistent with Dewey's views of both the nature of man and the growth process.

Of course, Dewey's influence on these other theorists may be detected if one takes a different perspective. For example, Barclay states:

> Dewey's interaction theory may be traced in three counseling approaches. The first and earliest adaptation of Dewey's thought seems to have been formulated in the writings of Williamson. Another facet of Dewey's philosophy has been incorporated into Rogers' self-concept theory, and a third derivative influence can be seen in the more recent work of Krumboltz, who most likely reflects Williamson's interpretation of Dewey.[47]

However, from the standpoint of the conception of the growth process, the trait-factor approach seems to be closest to the experimentalist point of view; the client-centered approach seems most remote, although strains of Dewey's thought may be detected in all schools except, perhaps, the psychoanalytic.

Summary

With regard to the question of how a person changes or grows, the experimentalist approach offers the method of intelligence as the best answer. Both individual and social change should occur as a result of the method of intelligence. Reflective thinking is the most valuable habit one can develop since it transcends other habits and enables the person to deal with a changing world. It is characterized by open-mindedness, wholeheartedness and responsibility. The counselor shares with other educators the task of cultivating in students the habit of reflective thinking, which is

the method of intelligence. The next question to be considered concerns the desirable direction for the growth or change that occurs through the method of intelligence.

Chapter III. Democracy as the Social Ideal

Any viable theory of guidance and counseling demonstrates some consistency among views of man's nature, the means of change or growth, and the goals or ideals of life. If one views man as a reactive being and employs conditioning as a method, self-actualization would be an inappropriate goal. Often the practitioner, in an attempt to be broad-minded, obscures his own true intentions or goals. In the experimentalist approach especially, the consistency between ends and means is important. For Dewey, the end with which the method of intelligence is intimately connected is the ideal of democracy.

The school, according to John Dewey, is a social institution; and education, which itself is a social process, is the fundamental method of social progress and reform toward an ideal life. Dewey's ideal is characterized by genuine sharing of interest and by the deliberate effort to organize a society that will contribute to the growth of all its members. This ideal means democracy. Thus, it is also the school's task to prepare the young for the intellectual and moral responsibilities of democratic citizenship.

The Study of Democracy

Dewey studies and justifies democracy as an ideal by means of the "experimental method." That is, he investigates objectively the concrete, existing forms of social arrangement to find out which is the better way of

life. Opposing sheer speculation, he suggests that in order to understand human society and its problems, we must start from "acts which are performed, not from hypothetical causes for those acts," and we must consider the consequences of those acts.[48] Using this experimental method, Dewey finds that society is not a mysterious and anonymous entity. It is composed of individuals who are by nature interdependent. Dewey says that it is the organic, or structural conditions, "which lead men to join, assemble, foregather, combine, and just those which lead other animals to unite in swarms and packs and herds."[49] No one is born except in dependence on others. Without aid and nurture from others, he would perish miserably; without association of individuals, the human race would not be able to perpetuate itself. Dewey says,

> The material of his intellectual subsistence, as well as of his physical, comes to him from others. As he matures, he becomes more physically and economically independent; but he can carry on his calling only through cooperation and competition with others; he has needs which are satisfied only through exchange of services and commodities. His recreations as well as his achievements are dependent upon sharing with others. The idea that individuals are born separate and isolated and brought into society through some artificial device is a pure myth. Social ties and connections are as natural and inevitable as are physical.[50]

Thus, social relations of human groups are the natural outcomes of common needs, interests, and activities. Many of these relations are enduring or occur frequently. They give rise to claims one has upon his fellow beings and also duties he owes to others.[51] From these natural facts of social

life, social institutions--common law, public regulation, governmental agents, and officials--arise.[52] They grew out of society, but they are as natural as society.

The Democratic Ideal as Distinct from Political Democracy

Political democracy in America has developed primarily at the social level, that is, it has sprung into existence as a "response" to specific problems at specific times and it has grown without any coherent idea or ideal to guide it. In other words, there has been no "conscious" and "deliberate planning" for it. History tells us that "the development of political democracy represents the convergence of a great number of social movements, no one of which owed either its origin or its impetus to inspiration of democratic ideals or to planning for the eventual outcome."[53] Thus, democracy has been "accidental"; that is, while there have been social "causes" for what is called "democracy," it has lacked purposive formulation. It represents the cumulative effects of a multitude of events.[54] Dewey holds that the consequences of conjoint activities have become "enormously expanded, multiplied, intensified, and complicated" by the industrial age. These consequences call into existence a "public" having a common interest to control it. Activities of modern life have formed "such immense and consolidated unions in action, on an impersonal rather than a community basis, that the resultant public cannot identify and distinguish itself."[55] Awareness of this fact is an antecedent condition of any effective

organization of the public in the future. The problem of a democratically organized public is "primarily and essentially an intellectual problem in a degree to which the political affairs of prior ages offer no parallel."[56]

Any society, especially modern society, is not quite unified and homogeneous, and is composed of individuals and interest groups of different and even conflicting values. People have learned from experience that a democratic pattern of society, in which the dignity and worth of the individual are stressed, is more desirable than other alternatives. Democracy means that those whose interests are at stake have a genuine share in making decisions. Along with this goes another "feature which is as necessary for the realization of democracy as it is educational, and that is mutual conference and mutual consultation and arriving ultimately at social control by pooling, by putting together all of these individual expressions of ideas and wants."[57] This implies that no single individual or interest group should formulate goals and pursue them without relating these goals to the interests and goals of the whole society. This is a consciousness of a "larger public," a "great community," in which different groups interact flexibly and in which everyone's interest is related to the general welfare. That is to say, democracy is not an alternative to other principles of associated life; it is the idea of community itself. Democracy is nothing but the achievement of community.

The social idea of democracy, according to Dewey, is more comprehensive and all-encompassing than can be exemplified in political democracy

even at its best. He says, "The clear consciousness of a communal life, in all its implications, constitutes the idea of democracy."[58] Liberty, equality, and fraternity can be realized only in communal life. Although associated activity is a condition of the creation of a community, association itself is physical and organic. Communal life, however, is moral; it is a value that must be "emotionally, intellectually, consciously sustained."[59] Interactions occur naturally and the consequences of interdependence follow. Interdependence is not participation, Dewey says, for participation in activities and sharing in results are additive concerns. They demand communication as a prerequisite.[60] Thus, democracy is a kind of knowledge and insight that does not yet exist. It is only an ideal. When we look at the facts of society, we find "not unity, but a plurality of societies, good and bad." On this point, Dewey goes on to say that men band together "in a criminal conspiracy, business aggregations that prey upon the public while serving it, political machines held together by the interest of plunder."[61] Various groups are still striving for their own interests, and from time to time the public welfare is ignored. Although democracy has been realized to a certain degree, contemporary society is still far from being an ideal community.

By an ideal is meant an idea of a goal. It is developed out of the experiences of the past and it projects some good in "securer and wider and fuller form."[62] Moreover, an ideal is not something fixed; it must be explored continually. The ideal must be discovered and rediscovered,

made and remade, organized and reorganized.[64] The democratic ideal is necessary for social planning and reform.

Comparison with Other Theories

Salvatore R. Maddi, in Perspectives on Personality,[65] offers an interesting framework within which to group theories and one that seems appropriate to this discussion of the goals of various theoretical approaches. It may be helpful to place the experimentalist approach within this framework and to contrast it with other approaches.

The three main categories of theories suggested by Maddi are conflict theories, fulfillment theories, and consistency theories. He adds the behavioristic approach as one that stands apart from these three. For the conflict theorists, represented primarily by psychoanalysis, "Life is necessarily a compromise, which at best involves a dynamic of the two opposing forces, and at worst involves a foredoomed attempt to deny the existence of one of them." In consistency theories, "Life is to be understood as the extended attempt to maintain consistency. The consistency theory assumes no predetermined capabilities or ideals as guides to living . . . ."[66] We have already alluded to differences between behavioristic theory and the experimentalist approach. None of the above categories seems applicable to the experimentalist ideal of the democratic community.

However, the theories described by Maddi as fulfillment theories do seem to have some relevance to the experimentalist approach, especially

the perfection version of fulfillment theories. He states:

> In fulfillment theories, man is seen in the grip of only one great force, without an inherent basis for conflict. Conflict can occur for a fulfillment theorist, but only if society fails to create the circumstances whereby the great force within individuals can be adequately expressed. But society need not fail in this manner, and therefore, there is no tragic view of life. At best, life is a gradually greater and more vigorous expression of the one great force. In the actualization version of fulfillment theorizing, the great force is in the form of a genetic blueprint determining the person's special capabilities. Living richly, then, is pursuing these capabilities. In contrast, the perfection version defines the great force as striving toward ideals of what is fine, excellent, and meaningful in life, regardless of a person's genetic capabilities.[67]

Within the perfection version of the fulfillment theories, Maddi includes Alfred Adler, Rudolf Dreifurs, Robert W. White, Gordon W. Allport, and Eric Fromm. If one were to apply this framework to theories related to guidance and counseling, E. G. Williamson, with his emphasis on socially directed counseling, would again appear to be closest to the experimentalist approach. The trait-factor approach of Williamson has been the most consistent with the experimentalist approach in terms of its views of man, its methods of change, and its goals. Even though the connection has not been widely acknowledged, this approach appears to be heavily based on the contributions of John Dewey.

Summary

The key word, then, to describe the experimentalist view regarding

human nature is flexible; regarding the process of change, rational; regarding the direction of change, democratic. As we have seen, the trait-factor approach of E. G. Williamson is closest to the experimentalist view of these themes. Rather than accepting Williamson's description of the counselor's role exclusively, we have attempted to depict the role of the counselor that would be most faithful to the experimentalist view. In our eyes, the general role of the counselor most compatible with that view is as an agent of social change; specifically, as a social investigator, social educator, and social reformer. Part Two describes the specific aspects of this role in more detail.

Chapter IV. The Counselor as Social Investigator

In order to work for the actualization of an ideal society and to exercise the educator's social function, the counselor must be aware of existing societal problems. An awareness of social problems is a prerequisite for any positive contribution, and the problems of school and society must be understood correctly and adequately. In order to avoid the influence of bias and outmoded educational methods, the experimentalist counselor must adopt a critical and objective attitude and must assume the role of social investigator. The method of intelligence is the method of social and educational inquiry.

At all stages of the growth process, social factors, from which the individual cannot be isolated, come into play. Particular environmental conditions either stimulate or discourage inquiry; they either do or do not provide opportunities for reflection and experimentation; they either encourage or discourage decision-making and action solutions. In addition, social conditions influence the kinds of problems investigated as well as the quality of the investigation. Under the experimentalist framework, it is impossible to ignore social factors. With regard to them, the counselor first adopts the attitude of social investigator.

Investigation of the Problems of School and Society

His investigation starts with his place of work--the school and the

Part Two: The Roles of the Counselor

surrounding community. Through reading, questioning, observing, discussing and participating, he obtains accurate understanding of the educational system and its special social-cultural setting. Because of his unique position he is neither teacher nor administrator, but combines functions of both. From inside the school, the counselor can readily investigate the whole social structure of the school and the community.

As an investigator, the experimentalist counselor is on the alert for new approaches to studying school problems. For example, he might employ the systems analysis method now popular in the social sciences. This method is consistent with the experimentalist problem-solving method and provides a broad understanding of the school and an informed base for decision-making.

The general process of investigation includes Dewey's five phases of the method of intelligence: a problematic situation, definition of a specific problem, establishment of a hypothesis, reasoning, and testing the hypothesis by action. Some of the current problematic situations with which the experimentalist counselor might be concerned are: drug problems; sex education; integration in the schools; community control of schools; and other specific situations that might concern individual students or groups of students, teachers, parents, and others in a specific school in a specific community.

With the high ideal of a better society, the experimentalist counselor also seeks understanding and insights far beyond his immediate surroundings.

He is not only concerned about local problems, but also about those of the nation and the world. Since the world is always changing, the experimentalist counselor will never stop being a social-educational inquirer. He keeps himself informed of the most recent social and educational developments, for this is the only way he can function effectively as a counselor and serve as an active agent for productive social change.

The experimentalist counselor, then, is also a social investigator. He needs to understand better the problems of education and of society so he can help his students, who will share these problems sooner or later. He seeks to understand more clearly the implications of social change for education in general and for counseling in particular. With the knowledge of the past and present, which he acquires through investigation, the counselor will be able to predict more accurately what might happen in the future and can function either preventively or promotively, or both, for a particular kind of future. That is to say, he can act more intelligently to improve human society.

The Counselor as Generalist

Undoubtedly, an experimentalist counselor has to be an active person, not only professionally, but also intellectually and socially. To be active in exercising one's ability to think, observe, and participate in social affairs is a part of the professional requirement. The counselor is not an isolated specialist. In addition to his traditional duties, he is involved in student

activities so he can better understand students as individuals. He also seeks, as often as possible, opportunities to acquire first-hand experience in teaching and administrative work in the school. For the sake of cooperation and communication, he keeps in contact with parents. Not only does he work, he also reads, studies, travels, and is active in exchanging ideas with people of all walks of life in the society.

Some may seriously doubt whether a counselor is qualified to assume the role of social investigator and to create a new dimension in his work as an agent of social change. The experimentalist counselor, however, thinks that a modification of the concept of counseling and a new orientation in the professional training program for counselors will make this step feasible. For him, the function of the counselor is not only to be an individual helper but also to be an active agent for social and cultural change. His interest and participation in general social-educational problems are definitely constructive elements in his effectiveness in helping individual students. The counselor's knowledge of the society (the environment in which the student lives his life), the problems of the time (which may contribute to the problem of the individual student), and unique prevailing points of view (which may affect the judgment of the student or serve as a frame of reference for him) enable him to help the student more successfully and, subsequently, to contribute to the well-being of society. Thus, the counselor must know both the individual student and the society as a whole in order to be effective. In fact, when compared with the classroom teacher and the

school administrator, he is in a much better situation to become an inquirer, not only because he is in a unique position for information-gathering, but also because his role is more dynamic and flexible.

Preparation for the Social Inquiry Role

From the experimentalist point of view, in order to activate the counseling profession to perform the role of social inquiry, the existing preparation program for prospective counselors should be reorganized and strengthened. Since a counselor is to be a social investigator, the method of inquiry (or the habit of reflective thinking) has to be emphasized. As inquiry begins with facts, field experience is indispensable. A counseling program is not a professional training program in the narrow sense; it is an integrated aspect of education as a whole, and is not only technical but intellectual in nature.

The method of inquiry cannot be instilled in the trainee arbitrarily. The professional program should provide opportunities for the prospective counselor to develop the attitudes of open-mindedness and objectivity and the habits of fact-finding and scientific thinking. The success of the prospective counselor in cultivating these attitudes and habits is the best guarantee of his intellectual, professional and social growth. These are also the qualities that he is trying to foster in the students he counsels. The abilities to think objectively and to do independent work are habits the counselor tries to help the student acquire.

The experimentalist would also encourage the broadening of the

experiential and cognitive components of professional training for the counselor. The inclusion of comparative studies of other cultures and sub-cultures would be valuable to the counselor. Knowledge of different systems of values, ways of child-rearing, and educational methods would not only challenge a counselor's thinking and practice, but also could serve as the starting point for achieving mutual understanding among peoples. Social psychology is a discipline whose title indicates the direction of the experimentalist's thinking in terms of the social investigator role; the individual is considered in relation to his culture.

Summary

The first aspect of the experimentalist counselor's role as agent of social change is that of social investigator. With the method of inquiry as his means, he investigates specific school problems and broader national and international problems. He is a generalist rather than a specialist in the one-to-one counseling situation, and he interacts frequently with students, teachers, parents and others connected with the school and the community. His preparation program strongly emphasizes the development of the habit of scientific problem-solving and provides a broadening of his experiential and cognitive awareness. The program is geared to fostering objectivity and compassion as essential qualities of the social investigator.

Chapter V. The Counselor as Social Educator

In addition to the counselor's role as investigator in individual and social areas, he also serves as an educator. The differences between teaching and counseling have been greatly stressed in counseling textbooks. Counselors do not think of themselves as teachers nor, in many cases, as educators. However, from the experimentalist point of view, the counselor is as much of an educator as a teacher although he is concerned with a more personalized subject matter. Kehas expresses a similar hope for counselors:

> The concept of curriculum would be founded on learning and would incorporate both teaching and counseling as fundamental educational activities. The conception of faculty would change to include counselors as well as teachers; counselors would no longer be placed in a category called "supporting faculty." Teaching in and of itself would be viewed as inadequate, i.e., as partial and incomplete education, as it has proved to be. The counselor would no longer be a specialist contributing to, but outside of, the control arena; he would be an educator.[68]

Having used the inquiry process to define problems and to suggest hypotheses, the counselor is now in a position to share his interest, to concern himself with others, and to help educate the young to be social investigators and good citizens in a democratic society. He is instrumental in helping to foster the habit of reflective thinking in the student, in helping him become a constructive member in a democratic society. Also, he attempts to democratize the school--to make it a democratic community. As an agent of change, the experimentalist counselor will work actively with

different groups in the educational community to activate, influence, coordinate and integrate them. These groups include, particularly: students, administrators, teachers, school specialists, parents, and concerned individuals in the community.

Social Educator Role Dependent on Social Investigator Role

As a result of the counselor's inquiry into individual and social problems, he is aware of problems others are not aware of, and, in such a case, he serves as an intervenor to stimulate awareness of the problem. He is also alert to problems that others are aware of and, in such a case, he would be ready to help promote the inquiry process and facilitate the resolution of such problems.

For example, a high school counselor, due to his individual contacts with students, may detect their concern about the choices available to them upon graduation. He may then check with teachers to see whether any attention is being given to this subject in their classes or in other formal or informal school activities. If he finds that few teachers are concerned with this issue, he then assumes his role as social educator, intervenor, and facilitator.

As intervenor, he may set as his task that of making students, parents, teachers, and administrators aware that such a problem exists. He may do this in a variety of ways such as gathering evidence of the students' concern and presenting such evidence to the other groups, inviting graduates of the

school to discuss their experiences in this area, and organizing groups to discuss this topic. In all these activities, the counselor is striving to intervene in such a way that awareness of the problem will result.

Once there is awareness, the counselor as educator strives to help foster the inquiry process in this area and, in general, to teach the method of inquiry through actual experience with it. He might, with the social studies teacher, work out classroom activities that would lend themselves to this kind of inquiry. A separate unit on vocational decision-making may be offered; college nights and career days may be initiated with evaluation and follow-up activities planned, etc. In general, the counselor will strive to guide the inquiry process mainly by organizing activities for establishing and promoting the habit of reflective thinking. As facilitator, he is less concerned with the actual decision made and more concerned with the process by which it is made. He sees an additional role for himself in following the inquiry process through to its conclusion rather than leaving it open-ended. Thus, he supports and encourages experimentation and action research and pushes for decision-making and commitment as outcomes of the inquiry process.

Promoting the Democratic Ideal

In a broad sense, the experimentalist counselor as educator directs his activities toward the actualization of an ideal democratic society. He knows that students can best appreciate the democratic pattern of life by

experiencing aspects of it in their school activities. In addition to applying the method of inquiry to problems such as vocational choice, he is also concerned with promoting democratic habits in the school.

Many schools today are characterized by a lack of feeling of community. Critics of education have even compared schools to prisons and have encouraged "jailbreaks." The counselor as educator attempts to inquire into problems and to promote the kinds of practices that will encourage democratic attitudes of mutual respect, equality, community feeling, and so on. His efforts are not geared to a specific policy decision, but to the decision-making process. He is not concerned with "winning" on a specific issue, but with helping to create the kind of climate that will lead to both the feeling and practice of cooperation.

To accomplish this task, the counselor must first inquire into the current decision-making process, analyze the formal and informal ways in which decisions are made and, in general, evaluate these observed practices with reference to the democratic ideal. Do current practices promote democracy, or are some of them interfering with the sense of community that should characterize the school? It is relatively easy to detect a lack of a feeling of community but relatively difficult to focus on the particular practices that promote the sense of community, and even more difficult to suggest acceptable alternatives. The counselor, however, does not operate alone in achieving community and cooperation, since solitary, anti-social behavior in itself would not be consistent with the practice of democracy.

More likely, the counselor would enlist the help of other educational and social workers during all stages of the process of social reform.

For example, the counselor may be aware that Black students in the school harbor feelings of alienation. Unquestionably, there are broader societal problems that contribute to this situation. For the moment, however, let us consider the situation in light of the counselor's role as educator within the school. He is aware of a problematic situation, in this case, the alienation of a particular group of students in the school.

Before the process of inquiry can be implemented, it is necessary to help the entire school community become aware of the problem since it is one that concerns everyone in the school. The counselor's role as educator in this situation is, again, to intervene in order to stimulate inquiry on the part of all school members regarding this problematic situation. In many schools, students themselves have had to take on the entire burden of making the school and the community aware of the problem, and they have sometimes gone to extremes in communicating their dissatisfaction. The counselor should do his part to make the school and community aware of this problematic situation by acting as an intervenor and as a stimulus to inquiry.

He might try to accomplish this awareness by doing such things as arranging for meetings between the alienated group and other members of the school community, inviting outside speakers to discuss the problem, or introducing units dealing with the issue in regular courses. He might also consider some more imaginative approaches such as sponsoring a dramatic

presentation by the alienated group or using other creative methods of stimulating awareness of the problem. In all these activities, the counselor is limited only by the necessity for the means used to be democratic rather than coercive or harmful to the rights of others. If awareness is still not forthcoming, he must continue to experiment on new arrangements to bring the problem into others' awareness, realizing that such awareness does not occur easily and quickly.

Once the school community is aware of the problematic situation, the counselor as social educator, within his limits, strives to foster the inquiry process. He will not be alone in defining the specific problem (the second step in the inquiry process); he will work with others to achieve this goal. At this stage, he is concerned that the problem be stated correctly because to make a mistake at this stage would be to distort the inquiry process. He is concerned not with stating the problem himself but with maintaining focus on the problematic situation and with keeping groups within the bounds of the problem. Thus, he might reinforce statements that center on the problem and attempt to focus the interest of others when they stray from the problem being considered. He is not infallible in this task inasmuch as he has the same limitations as anyone else. With the method of inquiry as his tool and with his commitment to an ideal society, he possesses a framework that will maximize his chances of being rational and progressive.

In forming the hypothesis or likely solution, the counselor participates by offering ideas from his unique position in the school; he also serves as a

guide by attempting to foresee the likely consequences of the hypothesis. He may be able to contribute much here because of his position, which enables him to have contact with the many different interest groups in the school. At all stages in the process, it is important that the alienated group be involved because arriving at a conclusion without the participation of the minority would be no fundamental solution at all.

The counselor continues to contribute to and guide the process to the stage where the hypothesis is tested in action and conclusions are reached. Being more attentive to how the decision is reached than with the actual decision, the experimentalist counselor evaluates the process in light of the democratic ends and means to which he is committed. He is concerned with the interpersonal aspects of the process, and throughout the process his goal is to promote a feeling of community within the school.

Broad Definition of the Social Educator Role

Usually, problems such as vocational choices and the alienation of Black students are typical of those with which counselors would be involved today. But the experimentalist counselor does not confine himself to individual, school, or community problems. He is also concerned with a broader definition of society, one that is international in scope and encompasses the welfare of all people. The experimentalist counselor has a broader definition of the social aspects of the individual-social interaction.

For example, he may be involved in stimulating and guiding inquiry

into the world-wide question of poverty. In an affluent society containing "pockets of poverty," he will try to stimulate an interest in and an awareness of this problem within individual students, the school, and the nation as a whole. Using both ordinary and imaginative methods of stimulating inquiry into the many facets of this problem, he will set the inquiry process in motion and guide it toward democratic ends while attempting to insure that the processes are also democratic. He realizes that the inquiry process is open-ended and that the school itself will not solve international problems. However, in his role as a social educator, he accepts the responsibility of not only passing on the traditions of society but also of reforming the society--his definition of society is international in scope.

He definitely will not behave like a political agitator; he will stimulate people to inquire into facts and help them to locate and clarify problems. His plan of work is designed carefully and realistically, and rests on an empirical basis. His professional work is guided by the method of intelligence.

His work starts within the school but reaches out to a broader public. In addition to the ordinary duties of advising students and helping them solve their problems, he will try to expand his role as counselor so that he can function more actively and effectively to promote change in the school and society. He will make himself available for serving the school and society in various capacities. He will involve himself in relevant aspects of educational activities. Only through participation and involvement can he

understand the real situations, learn the facts, discover problems, and foresee the future. This involvement extends from the school to a much broader public.

Group Activities

In bringing people together to create a sense of community, the counselor may coordinate discussion groups for people to share their interests, concerns, and ideas. The atmosphere must be informal and non-discriminatory with regard to academic standing, racial and cultural background, etc. It should be organized and planned on a regular basis so that interactions can be fostered, communication established, and understanding achieved. This work of the counselor will be the very foundation for making the school a democratic community. This kind of group activity would attempt to minimize barriers among school people and to liberate and activate their energies for constructive cooperation.

Undoubtedly, the counselor is in the best position to coordinate and organize group activities. He can do this through interviews with students, teachers, parents, and administrators; he is the mediator. The groups should be of a size that will encourage participation and interaction among group members. These groups are organized for the purpose of social education. Members of a group will select topics of mutual interest. The counselor will guide them to identify problems in the school, in the society, and in the world, and will help them establish priorities in studying and solving the problems.

In the process of inquiry, the counselor, being an experimentalist, will serve the groups as a consultant on the method of inquiry, which should be democratic and reflective. A sense of individuality and of social consciousness will grow through mutual education. The members' world view will also be broadened. One contribution the experimentalist counselor can make is to help group members, young and old, understand the process of decision-making in a democratic way.

The counselor, as a coordinator of groups, will pay attention to the progress of the individual in group activities, particularly that of the less mature members. He offers help to those in difficulty and encourages the less enthusiastic to participate and get involved.

The counselor's behavior as group leader should be consistent with his beliefs. As a planner, he should be both idealistic and realistic. To be idealistic means that he will not yield to an anti-intellectual and anti-social trend; rather, he will do anything possible to persuade and convince people to strive for the actualization of a better society. To be realistic means that he will not move so fast as to disregard the present stage of progress; rather, he will establish a workable plan of activities to guide the group in a steady progression. He is action-oriented. There should be no discrepancy between his theory and practice.

He will understand that the democratic method is a slow but thorough process. It will take time for people to know each other, to begin to communicate, to understand, to inquire, and to arrive at conclusions. The counselor,

though eager to see that the school becomes a genuine democratic community, will have to be patient and tolerant; yet, he will be persistent and optimistic. When he encounters difficulties, he will see them as challenges. He will proceed to solve the problems experimentally; he is scientific, optimistic, persistent, and realistic.

Through this kind of democratic and informal group activity, communication, understanding, agreement, action, evaluation, and progress of the society can be accomplished. Thus, the school itself will become a democratic community.

The above accomplishments are by no means easy to achieve; they cannot be achieved solely by the dedication and hard work of the counselor. The cooperative effort of the members of the society is necessary. Therefore, although the counselor plays a most important role as a coordinator of groups, he does not perceive himself as the sole agent of change. He will persuade others to cooperate and will consider their contributions as valuable and essential to the task.

Summary

The second aspect of the counselor's role as an agent of social change is that of social educator. It is necessarily connected with and dependent on the first aspect, that of social investigator. It includes promoting the democratic ideal through experiences in the school and community, and it represents a very broad definition of the terms "social" and "educator." Group activities

form a major part of this aspect of the experimentalist counselor's role, and they lead the way for the third aspect, that of social reformer.

Chapter VI. The Counselor as Social Reformer

The counselor serves as a social reformer not only in the final stages of the method of inquiry (encouraging action solutions and implementation of ideas) but also in the earlier stages. The kinds of problematic situations chosen for consideration and the experimental method used necessarily involve changes of many kinds. The whole structure of scientific problem-solving is so rarely practiced that a radical change in attitudes and behavior would be required in most organizations before this method of inquiry could be accepted or understood. In contrast to those who see education only as a means of passing on the traditions and values of the existing society, the experimentalist counselor views education as a means of social reform. Society is reformed not only through educating the younger generation but through educating adults to be aware of existing problems and offering the method of intelligence as the means to resolving them.

Boundaries of the Social Reformer Role

The counselor as social reformer differs from the fanatic because he has the self-discipline of the habit of intelligence. His habit of using the scientific method for problem-solving helps him understand the school, the society, and the world--and the relationships among them. He tries to rise above the impulsively charged aspects of a social problem to observe the precedents that may be set by proposed changes. He also tries to predict the future consequences that may follow from present decisions.

The counselor's role of reformer implies a greater action orientation than is now current. Instead of concentrating on remedial or preventive roles, he strives to play an educative and reformative role. Both as private citizen and as educator, the counselor attempts to identify present problems, to anticipate future ones, to stimulate and guide the inquiry process concerning them, and to insure that action takes place during and after the inquiry process. The solution to a social problem is not merely a mental exercise. Solutions must be tested in practice. Without this relation to experience, the problem cannot be resolved. A spirit of experimentation must exist to achieve progress on social problems. Those involved must see changes as action hypotheses rather than as fully verified conclusions. Too often, action hypotheses become new habits without having been supported by experience.

The counselor himself, then, must be experimental in his approach and active in promoting change. Activism is a term that is not clear. If subjectivism results from a distorted emphasis on subjective elements in a situation and objectivism is its opposite, then activism may be defined as an overemphasis on activity, or activity for its own sake. The experimentalist counselor is not opposed to activity connected with the inquiry process, but he is opposed to activity for its own sake or irrational activity. In this sense, it may be said that the counselor is an agent of change without being an "activist." The social reform activities in which he is engaged are intimately connected with the inquiry process. He does not favor change

that has no rationale. When he works to promote and implement change, he should be ready with alternate proposals to replace existing conditions. The argument that current practices should be changed first and substitutes found later is not consistent with the method of inquiry to which the experimentalist counselor is committed.

The counselor as social reformer also differs from the popular conception of the politician. He is not concerned with power for its own sake and does not follow the practice of achieving power first and then making changes. Those who direct their efforts toward achieving power in order to do something else often become solely concerned with achieving power. When they have it, they sometimes forget what that "something else" was, and they come to resemble those they have opposed and defeated. The motivation of the experimentalist counselor is social concern or duty. Despite the current distrust of such motives, he has faith in the democratic ideal and gears his activities toward this ideal. The achievement of personal power and especially the motive to achieve power may greatly interfere with the attainment of goals.

In line with his motive to achieve the democratic ideal, the counselor does not exclude others from joining him in the inquiry process. He knows that social reform involves a cooperative effort; he needs the support and cooperation of others to fulfill his role. The cooperation and involvement of others at every stage of the inquiry process is essential, especially when implementing and testing action hypotheses. The method of social reform is

social, not individual, and the perception of one person or one profession is limited.

As a private citizen, he will probably be particularly interested in social issues within the school and will want to be involved in social issues outside the school as well. He will use the same framework for his activities in the community--a rational and non-authoritarian mode of problem-solving and social reform. His role as private citizen will afford him the opportunity to become involved in a number of groups and to work on social problems outside the school. Realizing that he is a citizen who does not necessarily always represent the official position of the school, he will probably be psychologically free to express his personal views. Acting as a private citizen, he will be equally careful and responsible; his method of inquiry and of judgment is the method of reflective thinking.

A Model of the Social Reformer

Perhaps it would be useful at this point to consider an actual model of the type of social reform discussed above. Consideration of John Dewey's life may offer some clues as to how such a model might be implemented in current affairs. The example of John Dewey as social inquirer, social educator, and social reformer provides some guidelines for the experimentalist counselor.

Some of the reform activities in which Dewey was involved include: fighting for women's suffrage; founding the American Association of University Professors; organizing the Commission of Inquiry into the Charges

against Leon Trotsky; criticizing the biases of the Committee on Un-American Activities; supporting Bertrand Russell upon his denial of appointment at the City College of New York; introducing democratic educational ideas in Japan, China, Turkey, Mexico, Russia and Europe; participating with different socio-economic groups in the social reform activities of Hull House in Chicago; and other local, national, and international reform movement activities.[69]

Historical records show that Dewey was an active and effective advocate of social reform. His effectiveness in various activities was due to his approach, which was consistent with his roles as educator and inquirer. To be open-minded does not require an absence of commitment to a philosophy, but rather, a commitment to one that protects and fosters open-mindedness. Dewey's approach, contrary to that of many of his contemporaries, involved a strong commitment to social reform. Objecting to the view of an educator as a non-participant in the practical affairs of the community, Dewey legitimized and encouraged the participation of educators in local, national, and international political affairs. In counseling, he would probably object to the "counselor as a specialist" view prevalent in many training institutions, and he would encourage counselors to become active social reformers. The counselor's role should be truly active and integrated closely with his inquirer and educator roles.

Summary

The third aspect of the counselor's role as agent of social change is that of social reformer. It is consistent with and dependent upon the other two aspects (social inquirer and social educator). As reformer, the experimentalist counselor is deeply involved in current societal issues, but his commitment to the scientific method restrains him from the extremes of fanaticism. He is action-oriented but is not an activist in the sense of being active for its own sake. He is political but is not interested in the achievement of personal power. He has personal ideas and suggestions but is committed to a social problem-solving and change model. He is enlightened and motivated by John Dewey's social and political activities of the late nineteenth and early twentieth centuries which effectively combined the roles of social inquirer, social educator, and social reformer.

Concluding Remarks

The experimentalist approach to guidance and counseling has been formulated on the basis of some major themes of John Dewey's philosophy. We have described the role of the counselor that is most consistent with these themes. It appears that John Dewey's thought has had great impact on the field of guidance and counseling, although this impact has not been extensively acknowledged.

There are at least two possible general reactions to what has been presented here. One may make the case that guidance and counseling has made some strides in the directions suggested by Dewey but that these have been haphazard and have not adhered strictly enough to his thinking. What is needed, then, is to make a conscious attempt to bring guidance and counseling more in line with its experimentalist heritage. Another may argue that, despite its lack of philosophical sophistication, guidance and counseling has developed in the direction of experimentalism and has been true to its heritage. What is needed, then, is a radically different perspective that would open the field to new horizons. The authors find themselves on opposite sides of this question. Perhaps others could contribute to this discussion and help formulate the desired direction for the future.

Notes

1. Budford Stefflre, ed., Theories of Counseling (New York: McGraw Hill, 1965), p. 26.

2. Donald H. Ford and Hugh B. Urban, System of Psychotherapy New York: John Wiley, 1963), pp. 595-98.

3. Gordon Allport, "Psychological Models for Guidance," in R. L. Mosher, et al. (eds.), Guidance: An Examination (New York: Harcourt, Brace and World, 1965).

4. John Dewey, "Human Nature," Encyclopedia of the Social Sciences (New York: Macmillan, 1932), VIII, p. 532.

5. Ibid.

6. John Dewey, Art As Experience (New York: Minton, Balch and Co., 1934), p. 58.

7. John Dewey, Human Nature and Conduct (New York: The Modern Library, 1930), p. 89.

8. Ibid., p. 90.

9. Ibid., p. 94.

10. Ibid., p. 16.

11. Ibid., pp. 40-41.

12. Ibid., p. 25.

13. Ibid., p. 38.

14. Ibid., p. 66.

15. Ibid., p. 24.

16. Ibid., p. 21.

17. John Dewey, "The Need for a Recovery of Philosophy," in John Dewey, et al., Creative Intelligence: Essays in the Pragmatic Attitude (New York: Henry Holt, 1917), p. 21.

18. John Dewey, The Quest for Certainty (New York: Minton, Balch and Co., 1929), p. 300.

19. Allport, "Psychological Models for Guidance," p. 13.

20. Allport, "Psychological Models for Guidance," p. 14.

21. Abraham Kaplan, The New World of Philosophy (New York: Random House, 1961), p. 10.

22. Allport, "Psychological Models for Guidance," p. 17.

23. Ibid., p. 23.

24. Dewey. The Quest for Certainty, p. 214.

25. John Dewey, How We Think (Boston: D. C. Heath, 1910).

26. Ibid., p. 19.

27. Ibid., p. 20.

28. Ibid., p. 4.

29. Ibid., p. 5.

30. Ibid., p. 6.

31. Ibid., p. 9.

32. Ibid., p. 33.

33. Consideration of the "condition," that brings an event about and the "consequences" that flow from it, is what S. Morris Eames, an experimentalist philosopher, calls "pragmatic analysis."

34. John Dewey, Logic, The Theory of Inquiry (New York: Henry Holt, 1938), p. 105.

35. Dewey, The Quest for Certainty, pp. 223-224.

36. Dewey, Logic, The Theory of Inquiry, p. 108.

37. Ibid., p. 109.

38. Ibid.

39. Ibid., p. 112.

40. Ibid., pp. 113-114.

41. Dewey, How We Think, p. 114.

42. Dewey, How We Think, pp. 28-29.

43. Ibid., p. 29.

44. Ibid., pp. 30-33.

45. John Dewey, Democracy and Education (New York: Macmillan, 1916), p. 192.

46. C. H. Patterson, Theories of Counseling and Psychotherapy (New York: Harper and Row, 1966), p. 6.

47. James R. Barclay, Foundations of Counseling Strategies (New York: John Wiley and Sons, 1971), p. 371.

48. John Dewey, The Public and Its Problems (New York: Henry Holt, 1922), p. 12.

49. Ibid., p. 10.

50. John Dewey and J. H. Tufts, Ethics (2nd ed., rev.; New York: Henry Holt, 1932), pp. 247-48.

51. Ibid., pp. 249-51.

52. Ibid. See also, Chapter One of The Public and Its Problems.

53. Dewey, The Public and Its Problems, p. 85.

54. Ibid., p. 144

55. Ibid., p. 126.

56. Ibid.

57. John Dewey, Democracy and Education in the World Today (New York: Society for Ethical Culture, 1938), pp. 5-6.

58. Dewey, The Public and Its Problems, p. 149.

59. Ibid., p. 151.

60. Ibid., p. 152.

61. Dewey, Democracy and Education, p. 95.

62. Dewey, Human Nature and Conduct, p. 23.

63. Ibid.

64. John Dewey, "The Challenge of Democracy to Education," Progressive Education, XLV (February, 1937), pp. 79-85.

65. Boston: Little Brown, 1971.

66. Ibid., pp. 1-2.

67. Ibid., p. 2.

68. Chris D. Kehas, "Toward a Redefinition of Education: A New Framework for Counseling in Education" in S. C. Stone and B. Shertzer, Introduction to Guidance: Selected Readings (Boston: Houghton Mifflin, 1969), p. 61.

69. Please refer to Jane Mary Dewey, "Biography of John Dewey," in The Philosophy of John Dewey, edited by Paul A. Schlipp (Evanston and Chicago: Northwestern University Press, 1939).

Selected Bibliography

(A) Works by John Dewey

1. Books

My Pedagogic Creed. New York: E. L. Kellogg and Co., 1897.

The School and Society. Chicago: The University of Chicago Press, 1899.

With J. H. Tuft, Ethics. New York: Henry Holt and Co., 1908.

How We Think. Boston: D. C. Heath and Co., 1910.

The School and Society, 2d ed. revised. Chicago: The University of Chicago Press, 1915.

Democracy and Education. New York: The Macmillan Co., 1916.

Reconstruction in Philosophy. New York: Henry Holt and Co., 1920.

Human Nature and Conduct. New York: Henry Holt and Co., 1922.

Experience and Nature. LaSalle, Illinois: The Open Court Publishing Co., 1925.

The Public and Its Problems. New York: Henry Holt and Co., 1927.

The Quest for Certainty. New York: Minton, Balch and Co., 1929.

Experience and Nature, 2d ed. revised. New York: W. W. Norton and Co., 1929.

Individualism, Old and New. New York: Minton, Balch and Co., 1930.

Philosophy and Civilization. New York: Minton, Balch and Co., 1931.

With J. H. Tuft, Ethics, 2d ed. revised. New York: Henry Holt and Co., 1932.

How We Think, 2d ed. revised. New York: D. C. Heath and Co., 1933.

Art as Experience. New York: Minton, Balch and Co., 1934.

Logic, The Theory of Inquiry. New York: Henry Holt and Co., 1938.

Experience and Education. New York: The Macmillan Co., 1938.

Democracy and Education in the World Today. New York: Society for Ethical Culture, 1938.

Intelligence in the Modern World. Edited by Joseph Ratner. New York: The Modern Library, 1939.

Freedom and Culture. New York: G. P. Putnam's Sons, 1939.

2. Articles and Essays

"Democracy in Education," Elementary School Teacher, IV (December, 1903), pp. 193-204.

"The Need for a Recovery of Philosophy," in Creative Intelligence, Essay in the Pragmatic Attitude, by John Dewey et al. New York: Henry Holt and Co., 1917), pp. 3-69.

"Social Purposes in Education," General Science Quarterly, VII (January, 1923), pp. 79-91.

"Individuality in Education," General Science Quarterly, VII (March, 1923), pp. 157-66.

"Future Trends in the Development of Social Program Through the School," Proceedings of the National Conference of Social Work, Washington, May 16-23, pp. 449-53.

"Social as a Category," Monist, XXXVIII (April, 1928), pp. 161-77.

"Human Nature," in Encyclopedia of the Social Sciences. New York: The Macmillan Co., 1932, VIII, pp. 531-36.

"The Crisis in Education," The American Teacher, XVIII (April, 1933), pp. 5-9.

"Education and Our Present Social Problems," School and Society, XXXVII (April, 1933), pp. 473-78.

With John L. Child, "The Social-Economic Situation and Education," in The Educational Frontier, edited by William H. Kilpatrick. New York: D. Appleton-Century Co., 1933, pp. 32-72.

"Can Education Share in Social Reconstruction," The Social Frontier, I (October, 1934), pp. 11-12.

"The Need for a Philosophy of Education," The New Era in Home and School (London), XV (November, 1934), pp. 211-14.

"The Teacher and the Public," Vital Speeches of the Day, I (January, 1935), pp. 278-79.

"Toward Administrative Statesmanship," The Social Frontier, I (March, 1935), pp. 9-10.

"Education and the New Social Ideal," Vital Speeches of the Day, II (February, 1936), pp. 327-28.

"The Social Significance of Academic Freedom," The Social Frontier, II (March, 1936), pp. 165-66.

"Education, the Foundation for Social Organization," National Education Association Journal, XXV (December, 1936), p. 274.

"The Challenge of Democracy to Education," Progressive Education, XLV (February, 1937), pp. 79-85.

"Education and Social Change," The Social Frontier, III (May, 1937), pp. 235-38.

"Democracy and Educational Administration," School and Society, XLV (April, 1937), pp. 457-62.

"Contrary to Human Nature," Frontiers of Democracy, VI (May, 1940), pp. 234-35.

"For a New Education," The New Era in Home and School (London) XXII (June, 1941), pp. 134-35.

"Democracy Versus Coercive International Organizations: The Realism of Jane Addams," in Peace and Bread in Time of War (Anniversary edition, 1915-1945), by Jane Addams. New York: King's Crown Press, 1945, pp. ix-xx.

"The Crisis in Human History: The Danger of the Retreat to Individualism," Commentary, I (March, 1946), pp. 1-9.

(B) Counseling Theories

1. Books

Barclay, James R. Foundations of Counseling Strategies. New York: John Wiley and Sons, 1971.

Beck, Carlton E. Philosophical Foundations of Guidance. Englewood Cliffs, N.J.: Prentice-Hall Inc., 1963.

Giorgi, Amedeo. Psychology as a Human Science. New York: Harper and Row, 1970.

Maddi, Salvatore R. (ed.). Perspectives on Personality. Boston: Little, Brown, and Co., 1971.

Mosher, Carle Kehas (ed.). Guidance: an Examination. New York: Harcourt, Brace and World, 1965.

Patterson, C. H. Theories of Counseling and Psychotherapy. New York: Harper and Row, 1966.

Stefflre, Buford (ed.). Theories of Counseling. New York: McGraw-Hill, 1965.

Van Kaam. Existential Foundations of Psychology. Garden City, New York: Image Books, 1969 or Pittsburgh, Pa.: Duquesne University Press, 1966.

Wrenn, C. Gilbert. The World of the Contemporary Counselor. Boston: Houghton-Mifflin, 1973.

2. Journals

All issues of The Counseling Psychologist, Division of Counseling Psychology, The American Psychological Association, especially vols. 1 and 2.